

25. bind together

THE LINE

OF TRUE

JUDGMENT:

Laid to an imperfect piece published

By *Thomas Collier*, which he calls an Answer
to an Epistle written to the Churches of
the *Anabaptists*, &c.

A Reply herein is published in order
to the Exaltation of the spiritual man, with
his Ordinances and Administrations, above the man
of sin, with the weak and unprofitable Ordina-
ces that doth not make the comers
thereunto perfect.

BY

Thomas Salthouse.

W S

Behold ye despisers and wonder and perish, for I work a work in
your dayes, a work which ye shall in no wise believe, though a
man declare it unto you, Acts 13. 41.

Therefore they say unto God, depart from us, for we desire not the
knowledge of thy wayes, Job 21. 14.

They are of those that rebell against the light, they know not the
wayes thereof, nor abide in the pathes thereof, Job 24. 13.

L O N D O N,

Printed for *Thomas Simmons*, at the Bull and Mouth near
Aldersgate.

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THe Reader may here observe, that the first entrance into this discourse, was occasioned by a printed Paper from Tiverton; wherein the state and condition, of the Anabaptists Churches was represented, which came to my hand; and after I had read it over and considered their condition to be far short of what they profess, I was moved to write an Epistle to them, and sent it among them, for the better information of the honest hearted, and for the sake of such as are not altogether settled upon the lees; and as an answer to that Epistle, Thomas Collier hath written a Pamphlet to vindicate their practise and present condition, shewing them many examples and instances of the Saints failings in former ages tending to their encouragment in the estate of sin and imperfection; intimating that notwithstanding their great abominations therein expressed, they are, and may be owned as the Church of God, in persuance whereof I was constrained to send this reply, as a farther manifestation of the good will of him that would have all men to be saved, and come to the knowledge of the truth, with a seasonable word written by J.C. added hereunto, which may go abroad among them to be read, received, and considered of by such as have not refused to Return.

T. S.

*The line of true Judgement, laid to an
imperfect piece published by Thomas
Collier, which he calls an Answer to
an Epistle written to the Churches of
the Anabaptists, &c.*



When I consider the gross darknes degeneration and
 Apostacy of some high pretenders to Religion:
 and how willtully ignorant they are become of
 the great mystery of Godliness ^b not liking to
 retain God in their knowledge, nor to hearken ^b 1 Tim. 3. 16.
 to the reproofs of instruction, which is the way of eternal life.
 I remember what the spirit hath expressely spoken concerning
 such ^c that in the latter times some shall depart from the faith;
 giving heed to seducing spirits and Doctrines of Devils; ^c Rom. 1. 28.
 speaking lies in hypocrisie, having their consciences seared
 as with an hot Iron; making Shipwrack of the mystery of faith
^d which is held in a pure conscience, and which was once deli-
 vered unto the Saints which purifies the heart and gives victory ^d 1 Tim. 4.
 over the world, and after a diligent search and examination
 had, who it is that are given up to strong delusions to believe
 lies, and who teacheth for doctrines the traditions of men; ^e
 creeping into houses; and leading about silly women Captive,
 Laden with sin, and led away with divers lusts, ever learning, ^e 1 Tim 3. 9:
 and never able to come to the knowledge of the truth, nor to
 perfection; I find by evident testimony, that the people call'd
 Anabaptists are as chiefly concerned herein as many of those
 whom they themselves have formerly pretended to differ from
 and declare against as Ante-Christian both in call, practice,
 maintainance, doctrine and worship, with whom they are
 joyned

f Eph. 2. 12.

joyned and confederate to fight against the truth as it is in Jesus, as by their practice and the writings of some of them is plainly and clearly made manifest; for, with the light of Christ are they seen through their unrighteous covering and feigned humility: and with the Spirit of truth are they tryed, their language bewrayes them f to be strangers to the Covenant of promise, yea such as cannot indure sound doctrine, nor receive the things of the spirit of God, when in the fear of God freely tendered and offered unto them.

g 2 Pet. 3. 16

And forasmuch as *Thomas Collier* a Teacher among them hath several times ingaged himself, with the beast and false Prophet to make war against the Lamb and his followers; by publishing his own imaginations to render them odious to the world, Suggesting their way and worship of the true God, to be heresy and errour, as his forefathers in all ages have done: and now once more under pretence of Answering an Epistle of mine written in the fear of God, and sent to them in love, he hath manifested much folly, enmity, ignorance, and wickedness by wresting and perverting the words of truth and soberness therein contained, as he hath done, and doth g the Scripture of truth to his own destruction, that he may not be exalted in his wickedness; and so proceed further to boast of what he hath done herein or heretofore against the truth and the faithful witnesses of it.

b Dan. 7. 9.

I am constrained for the vindication of the truth in general, whereof I am a witness, and for which I suffer, a little farther to search into his works of darkness, that his covering may be stript off, and his refuge of lies swept away, that he may stand naked and bare in the presence b of the ancient of dayes before whom the matter in controverſie is to be debated; and as for what I wrote in that Epistle, and do write on this account, it is commended to that of God in the conscience of all such as are simple hearted and sober minded to be read and received without prejudice, either against the truth which is reproached by the world, or against the earthen vessel which is herein employed as an instrument; and who hath without prejudice against any particular person (though occasion was given to mention him) made these things publique in persu-
ance

ance of a pamphlet lately published by T. C. called an answer to an Epistle written by me, to the Churches of the Anabaptists so called.

When his pretended answer was brought to light, and deliberately searcht through, and weighed in an equal ballance, the scope of his discourse and weight of his arguments was first to prove that *they might be the Church of God, notwithstanding their great abominations and wickedness* confessed in their Epistle from Tiverton, with several instances and aggravations of the failings of those in former ages whom the Lord sent his true Prophets and Ministers to declare against, and to call to repentance; and hereby he would imply that the Churches of God in former ages have been sinful and wicked like themselves; who profess and would be accounted the Church of Christ in these dayes though imperfect;

Secondly, Against the being of the seed of God and light of Christ within men, thirdly against the Saints attaining to perfection and freedom from sin whilst in this mortal estate which is the very end for which Christ Jesus gave gifts unto his Ministers, ordaining some to be Prophets, some Apostles, some Pastors, and some Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the spiritual body till we all come in the unity of the faith unto a perfect man in Christ Jesus, in whom the whole building fitly framed together groweth to an holy temple in the Lord, and the Apostle saith, *know you not that your bodies are the temples of the holy Ghost,* i and if any man defile the temple of God, him will God destroy, k and the Church is in God the Father and in the Lord Jesus Christ, where nothing that is unclean can enter, and the tabernacle of God is with men, as he hath said: *I'll walk in them and dwell in them,* though T. C. have affirmed that *God never had yet a Church in the world free from sin,* and so hath laid sin to the charge of Gods Elect, for *he that commits sin is of the Devil and a servant of sin,* and so free from righteousness, and this is the cause he hath undertaken to plead.

i 1 Cor. 3. 17.
k 1 Thes. 1. 1.

l John. 3. 8.

In the front or entrance into his paper, he hath cited this Scripture, *to the Law and to the testimony,* if any speak not ac-

According to this rule, it is because there is no light in them. Now in regard he hath put in his declaration, and goes about to plead a title or propriety, that the man of sin hath and must have in the Church of Christ whilst here on earth, and hath here cited the Law and Testimony (which I own) for a rule to try by; I am constrained as Defendant, to join issue and plead with him, according to the Law of Truth, in the presence of our Judge and Law-giver, whose judgement is true, and whose testimony is sure.

But first it is to be considered, what the Law and what the Testimony is, and where they are according to the Scripture; *Thy law is light*, Prov. 6. *The law is spiritual*, Rom. 7. 14. *The law gives the knowledge of sin*, Rom. 3. 20. *And behold the dayes come, saith the Lord, Jer. 31. that I will make a new Covenant with the house of Israel, and with the house of Judah, not according to the Covenant that I made with their fathers; which Covenant they break, but this shall be the Covenant that I will make with them after those dayes: I will put my law in their inward parts, and write it in their hearts; And again, Heb. 10. I will put my laws in their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more; and this is the Covenant that makes the comers thereunto perfect, and the Law which makes free from the law of sin and death; and he that believeth hath this witness in himself, and so hath set to his seal that God is true, and the testimony of Jesus is the spirit of prophesie; and this is that sure word spoken of 2 Pet. 1. 19. And we have also a more sure word of prophesie whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; (mark) In your hearts: the Law in the heart, the light in the heart, the testimony of Jesus, the sure word of prophesie in the heart, the word of faith nigh in the heart. And now to come to the matter, he saith, pag. 2. *Christ was sent to save his people, and not to save onely the oppressed seed or light within; to which I say, he was sent to set the oppressed free, and to save his people from their sins, and to open the eyes of the blind, m that those that saw not might see, n and the son of man was sent to seek and to save that which was lost, and*
the*

the Lord of hosts hath left us a seed, else o we had been as *Sodom*, yea, like unto *Gomorrab*, and this seed is *within*: and we know that the whole Creation travelleth together in pain until now, and not onely they but our selves also that have the first fruits of the spirit, even we our selves have groaned within our selves, for the redemption of the body which God hath prepared to do his will, p who giveth unto every seed its own body, and he that is begotten of the immortal seed, and born again of water and of the spirit, is saved from his sin, and he sinneth not, neither can he, because the seed of God remaineth in him, and he cannot sin because he is born of God, 1 *Job*. 3. Mark, he cannot sin, because he is born of God, and becaule the seed remaineth in him.

p 1 Cor. 1,

But *T.C.* saith pages 2, 3. *It is language besides the Gospel of truth, that Christ came to save the oppressed seed within; and farther, that he dare say, it is such a salvation as never came in to the heart of God, nor was ever known to Prophets, Apostles, or Christ himself to save the oppressed seed of God in men, with which his Covenant is made.* Here he hath contradicted the Scriptures of truth above-mentioned, with many others that might be instanced; likewise he hath contradicted himself, for he with others of his brethren, directs their Epistle from *Tiverton* to such as are called to be Saints, through the immortal seed which dwelleth in them: now if it be language besides the Gospel of truth, to mention the oppressed seed within; why doth he make use of the expression? and if it be according to truth, why doth he suggest that those who use such expressions, are poor deluded people? and because I said in the beginning of my Epistle to them, I am constrained with compassion to the oppressed seed in you, which groans to be delivered from the bondage of corruption, &c. he seems to render it an offence by false constructions, arising from an evil affected mind, wresting and perverting my words, and then calling it a mear cheat to please children and fools, as if it were a language not fit to be spoken of, or once named among them that are grown so strong in the state of imperfection.

q. Rev. 2. 9.

section. And because my Epistle was directed to the Anabap-
 tists Churches so called, and then I denied them to be the
 Church of Christ, and told them that their presumption was
 seen that called themselves the Church of Christ and were
 not, as their blasphemy was known that called themselves
 q. Jews and were not. He calls this contradiction and confu-
 sion, but the confusion is in himself, as may appear to the im-
 partial Reader of that Epistle. And this I say farther, that
 although they be called, and calls themselves the Church, yet
 were they never owned, nor by me called the Church of
 Christ; for as I said before, the Church of Christ is as a Lil-
 ly among thorns in relation to their condition, expressed and
 confessed under their hands in print; and it seems they have
 refused to return from their wickedness and great abomina-
 tions, if this man may be credited in what he writes concer-
 ning them, page 8. where he denies not, but they are guilty of
 those sins expressed and confessed in their Epistle from Tiverton;
 but saith, *He trusts they shall be found so more, if this be to be vile,
 we shall yet be more vile.* Now how can they be more vile then
 they have rendred themselves in that one Epistle? where they
 confess they have been drawing iniquity with cords of vani-
 ty, and slavish fear hath stopt their mouths, till the mouth of
 this iniquity hath almost devoured their poor Churches, &c.
 and that their affections to Christ are alienated, and that the
 world like a Canker hath eaten out their time, their strength,
 their zeal, and that the Kingdoms of the world hath be-
 witched them, so that they are become cruel to servants and
 children, exacting all their labours, with many other offences
 by them confessed, which may seem to render them vile and
 uncomely, both in the sight of God and men, and yet he is
 so impudent as to say, *if this be to be vile, I trust we shall be
 more vile.* Let him that hath moderation judge if this be not
 to glory in their shame, yet they pretend after all this, to
 take some effectual course (as they say) to purge away sin,
 and sinners out of the house of God, which if they do, not
 one of them will be left, but to them it seems impossible to
 purge away sin and sinners, if it be true, which is here affirmed
 by T.C. pag. 7. *they that say they are without sin in this mortal estate,
 they*

they are none of the Church of Christ: and after he hath reviled against what I wrote, concerning the baptism that now saveth, and the great salvation that is begun to be spoken of, he confesseth it to be a blessed truth, and then saith, *it is such a salvation as never entred into the heart of God.*

Should I but search through his writings, and set it in order before him, contradiction and confusion would appear eminently therein, but that is not my work nor intention; neither shall I render unto him or any other evil for evil, and railing for railing, nor make him an offender for a word, nor contend and strive about words, for I have not so learned Christ; and this I know, that there is a witness for God in many of them, that shall confess to the truth of what is by me written, and it shall stand upon true record for ever, though at present he loves not holy things, nor cannot receive pearls, but turns again to tear and rend him that freely offers them, to such as are coveting after the best things. But now we shall proceed to his doctrine in opposition to perfection, and the Saints freedom from sin, to which I am called, and constrained to make defence for the truths vindication, as the spirit gives utterance, and first to what he affirms pag. 5. *Now to this I say first as concerning the Church or Churches of Christ, that God never had a Church in the world free from sin, nor were there any durst so to say, except the Pharisees and Hypocrites, the Quakers excepted.*

Oh, from whence is this man fallen? and what is become of all those desires and pressing after perfection that once appeared in him? see his general Epistle to the universal Church; doth he (and his followers) now think to be made perfect in the flesh, that have made so fair a shew of beginning in the spirit, and such large pretences of holiness as he hath done? how hath he mingled himself among the dishonourable vessels of iron and clay, the very feet of the Image? what damnable doctrine is this, that he holds forth in behalf of the Prince of darkness? Surely this will please the man of sin well, to let him be exalted above all that is called God, & to plead his cause and interest in the Church of Christ, to exercise Lordship over Gods heritage, whilst here on earth, for *Sions* sake I

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can

1 Eph. 1. 22, 23

T

can no longer hold in; for if we should keep silence that are called to contend for the faith which purifies the heart, and hear the name of God and his doctrine blasphemed, the stones out of the wall, and beam out of the timber would cry out against this wickedness, to say that God never had a Church here on earth free from sin. This renders the r body of Christ not to be without sin; but let T. C. know (whatever he affirm to the contrary) that the Lord hath reserved seven thousand in England that hath not received the mark of the Beast in their fore heads, nor in their right hands, nor bowed to his Image, nor defiled themselves with women, nor with the pollutions of Idols; besides, a cloud of witnesses wherewith we are compassed about, that in their generation fulfilled the will of God, and walked before him with an upright heart, as doth at large appear in the declaration of truth, which agrees to the exhortation of Christ, and the gifts given unto men by Christ, who said, *be ye perfect, even as your heavenly father is perfect*, Mat. 5. 48. *who also ascended up on high, led captivity captive, and gave gifts unto men, for the perfecting of the Saints, for the work of the Ministry, till we all come in the unity of the faith, unto a perfect man, unto the measure of the stature of the fulness of Christ*, Eph. 4. And the Minister of Christ whose preaching was not with excellency of speech, nor with the enticing words of mens wisdom, but in the demonstration of the spirit and of power; he saith of himself, and his fellow labourers *we speak wisdom among them that are perfect, and their preaching was to the Churches of Christ, whilst in the world, though it is here affirmed that God never had a Church in the world free from sin, nor none that ever durst so to say, except Pharisees and Hypocrites.*

1 Cor. 2.

1 Col. 2. 10.

D

And yet the Apostle saith concerning himself and the Church; *how shall we that are dead to sin live any longer therein, for sin shall not have dominion over you, for ye are not under the Law, but under Grace, being then made free from sin ye became the servants of righteousness*, Rom. 6. 1. *and ye are compleat in him, who is the head of all principalities and powers, in whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of*

of Christ; buried with him in Baptisme, wherein also you were raised with him through the faith of the operation of God, who hath raised him from the dead; and u Therefore we are buried u Rom. 6. 4. with him by Baptisme into Death; that like as Christ was raised from the Dead by the glory of the Father, even so we also should walke in newness of life: and as hee is, so are we in this present world, 1 Joh. 4. and the Church of the Hebrews was come w to the Spirits of Just men made perfect; and they who testified these things, was not hypocrits as in this mans account; w Heb. 12. 23. and now I leave it to the spirituall mans judgment; whether ever God had a Church in this world free from sin; or any that durst confess it; yea, or nay; and farther hee affirmes pag. 7. that they that calls themselves the Church of Christ, and say they are without sin in this mortall Estate, are none of the Church of Christ; for he had never yet any such Church.

To this I say, his judgment is false and denyed, and declared against by the children of light, and witnessed against by the Scripture of truth; for the Life of Christ hath been, and is made manifest in mortall flesh; and x we have this treasure in harts in vessels; and for this purpose was the son of God made manifest to take away sin: y and every Spirit, y 1 Joh. 4. 3. that Confesseth not that Jesus Christ is come in the flesh is not of God; and this is that Spirit of Anti-Christ that now is in the world; but where Jesus Christ is made manifest in the flesh, hee is made manifest to Destroy the works of the Devill, to wit sin; and to condemn sin in the flesh, that the Righteousness of the Law might be fulfilled In us who walks not after the flesh but after the Spirit; being Created again z in Christ Jesus unto good works a in whom we have Redemption through his blood; who hath purged away z Eph. 2. 10. a Coll. 1. 4. our sins, by the washing of Regeneration; glory to his name for ever; without boasting we can speak it to the praise of his grace, who hath wrought all our works for us and In us: that b wee are of God though the whole world lieth in wickedness; and that Christ have had and yet hath a Church without sin in this mortall Estate; for hee that sinneth hath not seene God neither known him; and we deny all such to be the Church of God, and of Christ as lives in sin, and

pleads for sin, whilst in this mortall Estate who makes a profession of the Scriptures and comes not to the Life and power declared of by them.

c Rom. 8. 2.

For the Scripture we own and the Covenant which makes the comers thereunto perfect, and the bringing in of a better hope we witnesse, and the Law which makes free c from the Law of sin and death; and the unchangable ordinances and Administrations to which we are subject, doth not perish with the using; and the Baptisme by which wee are made members of the Church of Christ doth not Decrease, but increase and save from sin: and all such as are called Churches and yet remains in sin, in the unconverted and Imperfect Estate, offends in many things, and are seduced and deceived, being out of the truth, they are enemies to the Cross of Christ in the strife and envy against truth; and these are not the Church of Christ, neither do they know it, but are strangers to the saints Life, having a likeness of a thing, a forme of godliness, but not the power, d a name to live and are dead; and with such we have no union, knowing them by their voice to be strangers; and therefore wee turne away from them; and cannot but deale plainly and faithfully with them, though we bee reproched by them with the name of Quakers, and joyned with Pharisees and Hypocrites, because we cannot conforme to the customs of the Heathen, and plead (as they do) for the Devills kingdom of sin and Imperfection, that Anti-Christ may have quiet possession in the Church of Christ so long as, it remains here in the world.

d Rev. 3. 1.

And because we cannot own them as Ministers and Elders of the Church of Christ that sometimes murmurs and complaines of the tyrannicall goverment of the man of sin in them, but pleades for the continuance of sin in the Church whilst in this mortall Estate; therefore hee concludes that we are not sensible of sin in our selves nor in others, as to warn them to mourn and seek the Lord for them.

To which I say we all like sheep have gone a stray, and in sin we were conceived, and in iniquity brought forth, and were by nature the children of wrath even as others, till it pleased.

pleased the father in the riches of his grace and love, to reveal his Son in us; to destroy the works of the Divell, and to condemn sin in the flesh; and by his blood to cleanse us from all sin, and we have known the terrours of the Lord, and his indignation against sin, and have been made sensible of our condition, whilst sin reigned in our mortall Bodies; and wee have mourned under it every familie apart, when by the light of Christ it was made manifest, and by faith in him many have obtained victory over the sin that did easly beset us and lead us captive; and how can we that are dead to sin live any longer therein; *shall we continue in sin* (and plead for so doing like you) *that grace may abound, nay, God forbid* that any such thoughts should enter into our hearts, to draw us back to the pollutions which we have escaped, and with the dog to the vomit, and the sow that was washed, to her wallowing in the mire again; nay verily we are sensible of that condition, and cannot but warn them that yet remains in it, and exhort them to come forth of it; and we do pittie them, and pray for them that they may be delivered from the bondage of corruption, and out of the snares of the enemy; and turned from the darkness to the light, that as obedient children, they may come to walk honestly as in the day in the light of the Lord; and to this end do we labour and travail, and freely administer as we have received, commending our selves to that of God in every mans conscience; again hee saith, pag. 9. *let both heaven and earth tremble at such rebellion and pride as this is*; Intimating that we Judge and Condemn all that dare not walk in such a way of disobedience, &c.

Hear I appeal to all sober minded people, that ever heard us speak, or read our writings; whether ever we judged or condemned any that was obedient to the faith; or when did we ever press any to disobedience, or did in the least countenance it; but have often declared that the wrath of God cometh upon the children of disobedience; and surely if this man had not a face harder then a flint, I believe shame would strike him in the face, at the reading again, in the cool of the day, what hee hath forged against us in the heat and bitterness of his Spirit; for all that have heard us will be ready with one consent to say, that we press most after obedience,

of any other profession or people whatsoever, and we have sure ground for so doing: knowing that the promise of the Lord and his blessing is to the obedient: and that the terrors of the Lord, and his wrath is against the *e* children of disobedience; and our testimony stands upon record against all such as *f* rebels against the light, and against all who are proud, heady and *high minded*, *Disobedient to parents, without naturall affection*, such as are *g* bewitched and doth not obey the truth as it is in Jesus.

And to say that wee walk in a way of disobedience is utterly false: for our way is the good old way of holiness. Jesus Christ who saith I am the light of the world, and *b* he that followeth me shall not abide in darkness, but shall have the light of life, and his record is true, and we have believed it; and again, he saith *i* I am the way, and no man cometh to the father but by me; and of this way we bear testimony, and in this way we walk, and whosoever saith they believe in Christ, and followes Christ, and doth not believe in the light, and walk in obedience to the light, are deceived and led aside with the error of the wicked, and are in the rebellion and disobedience, and such with the light are judged and *k* condemned, and by us declared against in that estate of disobedience; yet we cannot cease to call them to repentance, that if peradventure they may come to the knowledge of the truth: but he saith pag. 11. *that they endeavour to turn souls from Christ to the light within them, teaching absolute disobedience and rebellion against Christ in his word the Scriptures; and obedience to their own fancies; and lying imaginations within them.*

To which I say; this is but his own false construction and vain imaginations mixt with Ignorance and enmity; for the Scripture is a witness with us of what we teach and of what we believe; and endeavour to turn people unto, and he might as well have accused the Ministers of Christ as us in this particular; for they were sent *l* to turn people from the darkness to the light; and in so doing, neither they nor we did nor doth endeavour to turn them to fancies; nor teach them rebellion against Christ in his word, this is but the poyson of Aps that cometh from under his tongue; and we can bear it; being

Col. 3. 6.

f Job. 24. 13.
g Gal. 3. 1.

b John. 8. 12.

i John. 14. 6.

k John. 3. 19.

l Acts. 26. 18.

being exercised with the reproaches of *Moab*, and the revile-
 ings of the Children of *Ammon*, with whom this man hath
 joyned himself to fight against the truth; yet notwithstanding
 for the truths defence and vindication, this may inform the
 simple hearted, that are not come to a right understanding of
 what we hold and teach, that we do not endeavour to turn
 souls to a light within them distinct from Christ; but we la-
 bour to turn people to the true light of Christ *in them*; *m* for
 God who commanded the light to shine out of darkness hath *m* 2 Cor. 4. 6.
 shined in our hearts; and this is the true light which we have
 seen and which we declare, and endeavour to turn people to,
 and this is the light which *John* was sent to bear witness of,
that all men through him might believe in the true light that lighteth *n* John. 1.
every man that cometh into the world: and this is not a fancy nor
 an imagination, as is falsely affirmed by *T. C.* who farther pro-
 ceeds to call it a natural light, and the ruins or remainders of
 that which was in the first *Adam*; and saith it is the great design
 of these men to set it up in opposition to the true light and life of
 Christ, &c. but this also is his own blindness and ignorance,
 of what wee labour to set up that causeth the mistake and
 false judgement, for we labour to turn people to the true spiri-
 tual light of the second *Adam*, who is the Lord from heaven
 heavenly; that as they have sinned through one mans disobe-
 dience, they may by the obedience of one be made free from
 sin and death; and to this end are we called and sent forth in
 the name of the Lord, to call sinners to repentance that are in
 the lost estate in the first *Adam*; and to turn people from the
 darkness to the true light, that they may come to worship the
 onely true God (whom we worship) in the spirit and in the
 truth, and this is the work of our Ministry; having turned
 people from the darkness to the light, to stir up the pure mind
in them by daily exhortations and provocations to love and o-
 bedience to him, who hath required truth in the inward parts;
 that holiness may be perfected in the fear of God; that their
 light (which doth shine) may shine clearer and clearer before *o* 2 Cor. 7. 1.
 men, that thereby the Lord may be glorified, and the mouths
 of gain-sayers stopped; and herein have we union with the el-
 ders of whom the world was not worthy: who sustained the
 same

2 Cor. 4. 3.

9 Luk. 2. 37.

7 1 John 1. 5.

same sufferings, reproaches, and tryals of cruel mockings, bonds and imprisonments (as wee do) for the testimony which they held, and by the same power are we kept through faith unto salvation; so that we can rejoyce when men reviles and persecutes us for Christs sake and the Gospel; knowing that if our Gospel be hid, *it is hid to them that are lost; p whose minds the God of this world hath blinded*, and whole ears with the deaf Adder are stopped; that although we speak plainly according to the Scripture, and declare what we have heard and seen, yet it cannot be received by such as are given up to believe lies; and truly this man hath manifested as much enmity and ignorance herein against us, as if he had sold himself to work wickedness, and bent his tongue for lies; he calls them horrid abuses against Christ, Scripture and Saints, that I would have the light within, to be believed in and loved, and because I call Christ the *true seed, the true light, the Lord, the Law giver, the more sure word of Prophecy*, &c. he makes it as some hainous offence, and labours to make a separation between Christ and his light in the consciences of men and women, which upon good grounds we exhort people to turn unto, believe in, love and obey: for God hath given him for *q a light unto the Gentiles, a leader of his people, and for salvation to all the ends of the earth, to open the eyes of the blind, and to bring forth the prisoners out of the prison houses*; and this is our message to the world to declare *r* that God is *light*, and in him is no darkness at all, and to turn people from the darkness to this *light*, that they may be brought out of the estate of degeneration and imperfection where they have lain covered with gross darkness, feeding themselves with the hypocrites hope and empty shadowes as of a light without; a word without; Christ without; A Church without; baptism without; bread and wine without; ordinances and administrations all without; *which makes not the commers thereunto perfect*; being carnally observed according to traditions received from men: and that which most aggravates their misery; they are self conceited, and will not hearken to the reproofs of instruction, nor receive the things of the Spirit of God when freely tendered and offered without money and without price.

Oh

Oh that you did but know the desires and breathings that proceeds from the spirit that ever lives to make intercession unto God for you; why will you spend your money for that which is no bread and your labour for that which doth not satisfy? how long will you make lies your refuge, and feed upon ashes, and cover your selves with unrighteous coverings? the flying Angel is gone forth with the everlasting Gospel to preach to all nations, kinreds, tongues and languages, and the call hath reached unto you that have been asleep in the dust of the earth: Therefore harden not your hearts but incline your eares, and hearken diligently what the spirits saith, and take heed of neglecting this great salvation, for this is the day of your visitation; and once more a word of exhortation to you as from the Lord to return to the light and believe in the light, and love the light, &c. w walke in it that you may have fellowship with us, and that you may be received into the generall assembly, where the only true God is worshipped in the spirit and truth x in the beauty of holiness: but he saith pag. 13. *we know it is an easy thing to be received by them without any letters of recommendation, for if a man will but turn away from Christ, and faith, and scriptures, and obedience, and turne to the light within, and say be is perfect, and can say thee and thou, he may quickly be one of their Church, &c.*

s Dan. 12. 2.

t Heb. 2.

u Joh. 12. 36.

w Rev. 21. 34.

x Psa. 29. 2.

But truly he is deceived herein; for its not so easy to be a member of our Church (which is the true Church) as he ignorantly pretends; though the gates be not at all shut by day, yet there can in no wise enter any thing that defileth and is polluted; nor no prophane person, neither whatsoever worketh abomination: y for without are dogs, and drunkards, y and sorcerers, and whoremongers, and swearers, and murderers, and idolaters, and whosoever loveth and maketh a lye: and its death to any beast, that comes near the mountain of the Lords house, which is established in the top of all mountains: z and exalted above the hills, where we worship God in the spirit in the true order and fellowship, where all may speake a one by one as the spirit moves and gives utterance; and if any of the adulterated generation should come among us from a far country, and bring a letter of recommendation from some great man of the world, or from an assembly of professing people

y Rev. 22. 15.

z Isay. 2.

a 1 Cor. 14.

b. 1 Joh. 4. 1.

c. Joh. 10. 5.

d. 1 Cor. 12. 13.

Eph. 2. 20. 22

people; his spirit would soon be tryed whether he were of God or not; for we cannot *b* believe nor receive every spirit that may come with excellency of speech, and the enticing words of mens wisdom, and be commended by men, and pass for a good Christian in the worlds account; for we know the voice of Christ *c* and strangers we cannot hearken to; And as for such as turnes away from Christ, faith and obedience, they are more like to be received by, and to find acceptance among the Anabaptists (then among us) if they will but take up their great ordinance as they call it (to wit) water Baptism, the second or third time, and make Confession of their sins, that light spirit, that wretched worldly spirit, &c. They must be owned as brethren and sisters, Christs excellent ones, although they be cruell to children and servants, mockers of God, &c. See a large description of the Estate of their Church in their Epistle from *Tiverton*, and look abroad among all professions in the nation, if worse fruits can be found then is brought forth among them; but how can we expect better till the vineyard be dressed by husbandmen of the Lords calling and sending; its manifest they ran and was not sent; and therefore the people are not profited by them; and truly its far easier to be a member of such an imperfect Church as theirs, the way being so wide, then it is to be of ours; for the way is straight that leads to it, *d* the Baptisme being spirituall by which they are received in, and the naturall man cannot receive the things of the spirit of God: and the words thee and thou doth not make a member of the true Church; neither are they the principle of our Religion, for they may be used in the deceipt, as well as the truth may be holden in unrighteousness, though they be proper and pure language, and by us used and owned, yet let none think that our Religion depends only upon words, but that we are builded upon the sure foundation of many generations for an habitation of God through the spirit *e* Christ Jesus himself being the chief corner stone: and many that pretends to Religion in these dayes, and professes the scripture for a rule, are so far from coming to be of our Church, that a word of exhortation can hardly have entrance among them; neither can the scripture language be born by T.C. and his adherents; for because I said the Law is
is changed,

It changed, and the Priesthood is changed, and the Covenant which Heb 7: *made not the commers thereunto perfect, for the weaknesse and unprofitableness of it is done away, &c. he saith, take these words as they are stated, and they speak forth most horrible iniquity, though they be stated expressely as they run in Scripture; and, saith he, the ordinances that we walke in are the new testament ordinances grounded upon the new testament Covenant; but truly its very unlike, seeing their Covenant and ordinances doth not make the commers thereunto perfect, which thing he denyes both in Epistle and practice, as is plainly manifest to the children of light; And should I but trace him through his Epistle from Tiverton; and this imperfect piece written as a vindication of it; and their Churches imperfect Estate; a Large volume would but contain the particular circumstances; but I shall refer the reader to that Epistle, and mine in persuance of it, which was not written by me to the intent of strife, or contention about words, but in the feare of the Lord, by way of exhortation to repentance; after I had deliberately read over and considered the state of their Church under their hands in print, and although I did write in love and tenderness, and in plainness of speech, and in English; yet T. C. pretends to interpret it, to make it speake another thing then is intended; and when he hath set down his own false constructions and interpretations, he calls it our Logick; and so sports himselfe in his own deceivings; and then saith he, I trust that every tender and faithfull soul, that trembles at the word of the Lord, will tremble at the thoughts of the reception of such divinity as this is: which is nothing but a false divination of his own heart, for those that trembles at the word of the Lord, doth little approve of his divinitie; its more pleasing among, and more delightful to them that cannot indure sound Doctrine, and they can well agree with, and approve of such teachers as will countenance sin, and plead for the being and living in sin, whilst in this mortall Estate.*

But to press after holiness, perfection and obedience to the light of Christ Within, Oh this is a hard saying, the land cannot beare such language; away with such a fellow, its not fit hee should breathe in the ayr or live upon the earth: he brings certain strange things to our eares, this is a new Doctrine, he

tels us of a light within us, but this is a naturall light (say they) this is not the light of Christ; for when Christ cometh, no man knoweth whence he is, but we know of this light in us; let us heare of something that we know not, and tell not us of a light within us that reproves for sin, and convinces of sin; and thus the day of small things is despised, and the reproofs of instruction set at nought, and the first principle of pure Religion slighted as too meane and too low things for such high spirits to stoop to in these dayes.

And because out of a true sence of their miserable Estate and condition, expressed in their Epistle, I said to the simple hearted *come out from among them, and be ye seperated*, least you perish in their gainsaying, he saith, *this is the great worke of all, Pharisee-like, to compass sea and land to make one profelyte*; now let the understanding and wile hearted judge, if I have offended herein, and whether it be not safe to come out from among them that are formall in holy duties, and without the terrour of Gods Majesty, &c. as they are by their own Confession.

2 Tim. 3 5.

Was it Pharisee-like when the true Prophet called to a people to come out from among them that lived in sin, and not per-take with them any longer therein, least they also should per-take of their punnishment? and is it an offence now, to call the simple hearted to come out from among them that lives in sin, and pleads for the continuance of it? so long as they remaine in this world, and the Minister of Christ saith g that those who had *the forme of godliness, and not the power*, was to be turned away from; for *what concord hath Christ with Beliall, or what communion hath light with Darknesse, or what agreement hath the temple of God with Idolls, for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; wherefore come out from among them and be seperate, and touch no unclean thing, and I will receive you, and ye shall be my sons and daughters saith the Lord Almighty, 2 Cor. 6.* and this was not Pharisee-like to make a profelyte, and, he saith, *but why must they come out from amongst us?* to which I shall here answer in plaine English, and so save him labour to interpret; first, because they have not profited by your Ministry, as you Confess you have laboured in vain, and that which hath been brought forth

forth hath been to little purpose: Secondly, because you have *h* the forme of godliness and not the power thereof, and doth impose such ordinances upon them, *as doth not make the commers thereunto perfect.* Thirdly because of your coldness and deadness, that indifferency and *Laodicean* spirit that is fallen in upon you: Fourthly, because you have been *drawing iniquity with cords of vanity*, whilst you have said, *Let the Counsell of the Lord come that we may know it;* in a word, because your Church hath sin remaining in it, and you believe it will never be otherwise whilst you are in this mortall Estate; so that your Ministry is not for the perfecting of the saints *i* the ends for which Christ gave Gittes to his Ministers; and again he saith, *whether must they come, doubtless to them a pure perfect people without sin;* *h* 2 Tim. 3. 5. 1

I say yea, unto a people *k* saved by the Lord, saved from *k* Deut. 33. 29. their sins, saved from the untoward generation, with a great and mighty salvation: to such a people are they called to come, to the generall assembly, to the Church which is in God; to a pure people, *l* to the spirits of just men made perfect, *l* Heb. 12. 23. that they may be the Lords in the day *m* when he makes up *m* Mal. 3. 7. his jewells; for now he is bringing in the desire of all nations, who saith to the sea, *give up*, and the light is risen out of obscurity and we have seene it, and now the Lord is gathering his seed from the east, and from the west; *n* who saith to the *n* I say. 43. north *give up*, and to the south *keep not back*, bring my sons from far, and my daughters from the ends of the earth, bring forth the blind people that have eyes, and the deaf that have eares, and let the nations be assembled, for now is salvation and strength come, and we cannot be silent, but freely invite and exhort the simple hearted to come up with us to the house of the Lord.

And therefore I say again, *o* Come let us walk in the light of the *o* I say. 2. 5. Lord, come with me from Lebanon; in vain is salvation hoped for from the hills, or from the multitude of mountains; arise and come away, look from the top of Amana, come from the Lions den, and from the mountains of Leopards, come up out of Egypt and Babylon, enquire the way to Sion, seek the Lord while he may be found, and call upon him while he is near; come up hither to worship God in the spirit and in the truth, and seek not the living among the dead, *p* The spirit and the bride saith come, and *p* Rev. 22. 17. who.

whoſoever will come, let him come to the waters freely, and drink without money and without price.

q Col. 1. 27.
r Jude 3.

This word is to you that are athiſt, and to you that are tender-hearted in plainneſs to your underſtandings (and not the voice of a ſtrange women) therefore hearken diligently, and be not as the untamed Heifer, ſnuffing up and feeding upon the wind; come off the barren mountains, where you have been wandering in the cloudy and dark day, and turn to the light of Chriſt Jeſus (in all your conſciences) who hath ſent forth Paſtors according to his own heart, to adminiſter freely, as they have freely received, and to turn people from the darkneſs to the light: Let not a deceived heart lead you aſide, to heap up to your ſelves Teachers, that cannot profit, and ſo neglect this great ſalvation; to that of God in all your conſciences I commend theſe things, to be answered with obedience to him, that you may alſo come to have fellowſhip with us, and truly our fellowſhip is with the Father and the Son, in the light of life, which the Scripture is a witneſs of, and the true Chriſt, q the hope of glory (in us) we witneſs, and of him we bear teſtimony, and for that faith r which was once delivered to the Saints, which purifies the heart, do we earneſtly contend; and in humility we can ſay, that we have denyed ſelf in obedience to Chriſt, who is the reſurrection and the life, and he that is wiſe, let him turn in hither, for he that is of God heareth us, but they that are of the world heareth us not, becauſe they have not heard nor known the Father and the Son, of whom we bear teſtimony, by whoſe grace we are ſaved.

f 1 Cor. 2. 6.

And now if any among the Anabaptiſts, or any other form whatſoever have but moderation, to read this with the ſpirit and underſtanding, they may have true information, without an interpreter, wherefore they are called to ariſe, and come out of the ſtate of imperfection, and unto whom they muſt come, that they may find reſt for their ſouls, and reſreſhment from Gods preſence, and let none be ſo fooliſh as to think that this doctrine will ſeduce or deceive them, for we have the mind of Chriſt, and f we preach wiſdom among them that are perfect, and we preſs after perfection: wherefore I ſay, let

let as many as are perfect be thus minded, for the Tabernacle of God is with men; as he hath said, I will walk in them and dwell in them, and they are deceived and seduced that are gone from the light, and from the anointing *within them*, to traditions and observations without them, and the most vile and wicked men and women this day in the world may pass for members of an imperfect Church, where the man of sin sits exalted above all that is called God; and this is not the Church of Christ, but Satans Synagogue where his seat is, and where sin remains.

1 Joh. 2. 26,
27.

But T. C. saith, *He that will not be a member of a Church till he can find one without sin, is never like to be a member of any, &c.* If so, to what end doth he and his society separate themselves, as a people more holy then others? and to what end is all their Ordinances and worships, prayers and preaching, if the comers thereunto be not profited thereby? and whether have they received those gifts which Jesus Christ gave to his Ministers, for the perfecting of the Saints, yea or nay? for I say, the most brutish people in the world, can and may easily be of that fellowship in sin, self-conceitedness, iniquity and imperfection, and for any to perswade men to join themselves with, and to be members of a Church which is sinful and imperfect, its no better then the doctrine of devils: yet he farther saith, *He that is so self-conceited, as will not be a member of the Church here in her state of imperfection, is never like to be one in her state of glory*; and this he writes to his dear friends, in his word to the Churches (so called) for their establishing, that they may not be seduced. Now let all the children of light take notice of the wilful ignorance, and gross darkness of these people that have heaped up to themselves such Teachers, and what a Gospel this man brings to their ears that owns him as a Minister; truly if this be not the sin of Israels false Prophets, that puts no difference between the holy and the prophane, nor between the clean and the unclean, and likewise the voice of the strange woman, whose footsteps leads to the chambers of death, I know not where their sin is to be found, nor where her voice is to be heard; for this doctrine is generally holden by the most covetous Hireling Parish-teachers,

teachers, and persecuting Priests in the Nation, and gladly received by all sorts of professions, and profane, lascivious, idle and loose persons, and by them pleaded for, that none can ever be freed from sin, nor be made perfect whilst they remain in this world; and this doctrine sounds joyfully in their ears, and the natural man can receive it, and the Church where this doctrine is preached and received, is so wide, that it contains the far greater number of men and women in the world, and in it is the wonderful and horrible thing committed, the Prophets that prophesie falsely, and the Priests that teach for hire, are owned as Ministers in this Church, and all they that wander after, and worship the beast and his Image, are members of this Church in her state of imperfection; and among these, hath this man (it seems) joyned himself after such a fair shew of spiritual attainments and enjoyments; and here he perswades his friends and brethren to continue, as is manifest in his discourse, where several arguments is recorded for their encouragement, that notwithstanding they are sinful and imperfect, they are and may be owned as the Church of God, citing several Scriptures of the Saints failings in their warfare before the body of sin were destroyed, hereby to vindicate their imperfect estate, described in their Epistle from *Tiverton*, and their abominations, iniquity, transgression and sin therein discovered and confessed, which he would now charge upon the people of God, both in ages past, and at this day. He ends his work with a few words to the people called Quakers, as followeth, *This I say unto you by the word of the Lord, that you are deluded, that you are deceivers, being deceived, you err in the faith, and instead of truth, you follow cunning devised fables, &c.*

For answer hereunto I say, let him that names the Name of the Lord depart from iniquity, for its a small thing to us to be judged of men, but the Lord will not hold him guiltless that takes his name in vain, and he is against them that useth their tongues to say, thus and thus saith the Lord, when they have not at any time heard his voice, nor seen his shape, who hath not his word abiding in them, and they are deluded and deceivers, that teacheth for doctrines the traditions of men,
who

who speaks peace to them that lives in sin, and who goes about to encourage such as Satan hath bewitched with the Kingdoms of the world, that notwithstanding, they are and may be owned as the Church of Christ, for the Devil was a lyer from the beginning, and abode not in the truth, and they are deceived that believes his lyes, and they err in the faith, that say none can be freed from sin whilst in this mortal estate, whose faith is a thing without them, and doth not purifie their hearts, and this is the condiction of their own Church, which he would falsely charge upon us: See their Epistle from *Tiverton*, he farther falsely saith, *That we talk of a perfection in the fallen estate in the first Adam, and that too to make an end of the true perfection brought in by Jesus Christ.*

To which I say, for my part, I never heard any of those people called Quakers talk of such a thing, though this man hath mentioned it among many more lies, and false accusations against us in this imperfect piece, which he hath left without proof, and which may be justly turned upon him, and his fellow members, who are by him deceived, led aside, and destroyed for want of the knowledge of the true God and his righteousness, who follows cunning devised fables, and their own vain imaginations, as of a Baptism with outward water legally performed, and of breaking of bread as the Papists do, and of the coming of a Christ in the created clouds, as one of their Teachers affirmed in the hearing of many people, with many foolish and vain fancies which they hold and teach, that might be instanced and proved, to render them truly such as faith in their hearts. *u Who shall ascend into heaven, that is to say, to fetch Christ down from above? or who shall descend into the deep to fetch him from thence? or who shall go over the Sea to fetch the Word of God to us, that we may know it and do it.*

u Rom: 10:

And farther, to manifest their enmity and ignorance of the truth, as it is witnessed by us, and of what we hold and teach, hath this man published several lying Pamphlets, charging us with such things as they are guilty of themselves, which never entred into our hearts, either to hold or teach, and hath added many more lies and false accusations against us, in an imperfect piece, lately coming to my hands, which I shall

w Heb. 11.

x 1 Cor. 1.30.

y 2 Thes 1.10.

z John. 4. 22.
23, 24.

let stand and wither as an untimely birth, onely I was constrained in pursuance of it, to write these lines for the information of the honest hearted, and for the satisfaction of such as are not come to a perfect understanding of our principles, among whom this man disperseth his papers, that hereby they may be more fully informed, of what we hold and teach for doctrine, and likewise that they may see who are the deceivers, and the deceived, and who it is that erres in the faith, for we witness the foundation of repentance from dead works laid, and the faith which purifies the heart, w by which the Elders obtained a good report, and the Law which makes free from sin, of which the Scriptures bears testimony, and the Covenant which makes the comers thereunto perfect, and we own that one baptism which saves, of which the Scripture declares, and Christ Jesus to be our x wisdom and righteousness, sanctification and redemption, in whom we are created again unto good works, which God hath before ordained that we should walk in, that he may be glorified by his own workmanship in us, who cometh y to be glorified in his Saints; and z *we know what we worship, and the hour is come, that they that worship God, must worship him in the spirit, and in the truth.*

And therefore once more I say unto you, take heed that no man deceive you with lying vanities, nor spoyle you through Philosophy and vain deceit, in a voluntary humility, in your will worships, and bodily exercises, neglecting the spiritual body, and not holding the head, and now while you have time return to the light, and while you have the light, believe in the light, that you may come to see after God, and that your faith may stand in his power, & if any among you be spiritually minded, let them acknowledge that the things I have written herein is true, and if any be unsatisfied of the truth thereof, let them search the Scriptures, and there see whether the things I write unto you, be not agreeable to the true Prophets, Christ, and the Apostles doctrine, and let the sayings that are true and faithful, sink down in your ears; to that of God in all your consciences, I present these things, in the fear of the Lord; therefore with meekness receive the word of

of truth, that you may prove all things, and hold fast that which is good.

*Ivelcheſter the 12 day of the
1 Moneth, 1658.*

T. S.

A Lamentation taken up for the Churches of the Anabaptists by John Collens with a call, and warning for them to come out of the self separation, into the footsteps of the flock, and to turn from the darkness to the true light.

FRiends, you who call your selves Churches of Christ Jesus, who have separated your selves not having the spirit to lead, and separate you from your uncleannes, and so are in the self separation, out of the power of God, which power maketh man willing to deny himself and take up the daily cross which crucifieth him to the world, and the world to him, where sin is nailed, and the power of God received, to resist the Devil, which leads them captive at his will, who live in sin and transgression, which is the work of the Devil, and all them that are led by him have not received the faith, which giveth victory over him, nor have not believed the Gospel, which is the power of God to salvation, nor received Christ Jesus, to save them from their sins which all they that do believe, do receive even power to become the sons of God, and joynt heirs with Christ.

Friends, in the Name and fear of the Lord God Almighty, do I warn you, and in bowels of love and tenderness do in Christs stead beseech you, that in the light of Christ Jesus made manifest, which never changeth, but bears true testimony for God, try and consider, whether whilst you live in sin, you are not servants to sin, and doth the work of the Devil: and the wages of sin is death, and he that soweth to the flesh must of the flesh reap corruption, and he that soweth to the spirit, shall of the spirit reap life everlasting, you cannot serve two masters, neither can you serve God and Mammon, verily verily except you be born again you cannot inherit the Kingdom of God, and he that is born of God cannot sin, for his seed remaineth in him, he that sinneth is of the Devil; now friends in the coolness and moderation consider,

whether you know this birth brought forth in you which cannot commit sin, the seed immortal begotten of God, which enters the Kingdom of God; and try your selves how you stand in the presence of the Lord; in singleness of heart, and deceive not your selves with words; *for the gospel is not in word but in power*; a profession of God and Christ will not save you whilst you deny the power of God, by which sin is crucified, *for whosoever committeth sin is under the Law*: and he was made manifest to take away our sins, truly a lamentation is taken up for you, *how are you fallen, how are your garments defiled*; how are you degenerated and fallen back to the love of the world with its customes, fashioned and traditions, with the lusts and vanities thereof, renewing again those idolatries which formerly you have destroyed, how is your leader and great Apostle amongst you, *Thomas Collier*, become an enemy of righteousness resisting the holy Ghost: and perverting the right way of God, preaching up sin and imperfection for term of life, going about with all the strength he can muster up to establish the kingdom of the Devil in the Church of Christ, raking up the failings of the Saints recorded, to confirm the reign of the man of sin forever, condemning the generation of the just, bringing in new distinctions to make the body of Christ an imperfect sinful body, how doth he blaspheme God & his tabernacle, and them that dwell in Heaven, *who shall lay any thing to the charge of Gods elect*, how doth he slander, reproach and falsely accuse the innocent and harmless Lambs of Christ Jesus, yea the Lord is witness between him & us, *and we call Heaven and earth to witness against him this day*, that these things * asserted by him as our principles never entered into our hearts, our consciences bearing us witness in the sight of God, though he like a whore hath wiped his mouth at a looking glass, in which the children of light see much more of his deformity and wickedness; having perverted the words in several books as he doth the Scriptures to his own destruction, and out of his mischievous heart, hath wrested their honest intents, and taken pieces of sentences and raised it up a lie (out of his own wicked heart) upon them, and then overturned his own work; but that which

In his book
called a dia-
logue between a
minister and a
Christian.

which is written in those books remaineth untouched by him, his own lies being but wiped from them, as any who are without prejudice may easily see, reading over the things contained in those books who will sufficiently clear themselves, but the Devil *who was a lyer from the beginning, is now cast out of heaven into the earth, and he hath great wrath with the woman, and the remnant of her seed, who keep the word of God and testimony of Jesus; but the arm of the Lord is stretched out over us, and in his fear are we preserved from the rage of our enemies, yea a pillar of fire to give us light goeth before us, which is a cloud and darkness to our Egyptian like enemies that follow after us:*

Truly my soul pitties you, and my bowels hath even yerned on you, for many dayes; oh that you had an ear that you could hear, and an heart that you could understand: you have played the harlot and are departed from God, and you have joyned your selves to another besides the Lord, *you have run a whoreing after your own Inventions, and you have worshipped the works of your hands, and your Pastours hath deceived you, for the Lord doth not smile upon you, but his jealousy burneth against you as a fire, yet return and he may have mercy, and whilst the Spirit of the Lord strives, answer with obedience; for he hath said his spirit shall not alwayes strive with man, and while you have the light, believe in the light, and bring all your deeds unto the light that they may be proved and tryed, whether they be wrought in God.*

And now friends in the fear of the Lord deal honestly with your own selves, and let us reason together, and in the light of Christ Jesus weigh and try all things, and see with the light (which will deal plainly with you) whether you are indeed such as you profess your selves; and whether the ordinances you so much talk of be indeed the ordinances of Christ, or but shadowes, whether water baptism or *the baptism of the spirit be the baptism of Christ, since there is but one baptism, whether you have heard the voice of Christ or seen his shape at any time, that hath commanded you in the particular to take up those ordinances, or a perswasion in your own minds from the letter when as the letter killeth, or whether such a thing as water be commanded in the letter, or your own Imaginations from the letter.*

Whether the bread you break be the body of Christ, or the cup you drink be his blood, since it doth not cleanse you from sin? whether the prayers you make be in the spirit, and you can say in the presence of the Lord, you lift up holy hands; have them that teach among you the spirit of infallibility, and revelation of the mind of Christ, or they speak a deviation of their own brain, and hath not received the word of the Lord from his mouth, but boast in anothers line, and what themselves have invented, and whether this be the spirit of God, or the spirit of error which is not of God; and whether the Covenant, and ordinances which doth not make the commers thereunto perfect, be not that which is to be done away as weake and unprofitable? whether your faith and preaching be not also vain, forasmuch as you believe you shall never overcome sin while you live, and your faith doth not purifie your hearts, and since that as a tree falleth so it lyeth, and as death leaves you judgment finds you, and that there is no repentance in the grave whether you must goe, and that nothing that is unclean, or that worketh abomination, or that maketh a lye shall ever enter the City of our God.

Therefore once more in the name of the Lord I warn you, come out from among them, all ye that are tender-hearted, and that desires salvation to your soules *come out from among them, and be ye seperate, and touch no unclean thing. and I will receive you saith the Lord,* for whosoever cannot witnesse Christ Jesus a Saviour from sin in the particular, shall never witnesse him a Saviour from condemnation, & refuse not to walk with a pure perfect people, as *T.C.* saith we be, and follow us no farther then as we follow Christ, for we have the mind of Christ; therefore own the light which convinceth you of sin, for as living witnesses for the name of our God do we stand, that the light which convinceth of sin is the true light that leadeth out of sin, all them that walks in the light, as he is in the light, they witnesse the blood of Christ to cleanse from all sin, which joyns us to Christ as members of his body, whereby we receive the spirit of the Father, to lead and guide us to do his will, which is our sanctification, which spirit revealeth the Son, Christ Jesus the light, who worketh all our works in us, and for us,
whose

whose work is perfect, for we are no more our own, but bought with a price; so are we baptized by one spirit into one body, and made conformable to his death, who hath raised us to life, glory be to his name for ever: here is the Church in God the Father, where the true Church, Ordinances and fellowship is known, and the true worship in spirit and in truth (in which onely the father is worshipped) lived in; yea, and we bear testimony according to the Scriptures, that there is no other name given under heaven. by which men can be saved, but by Christ Jesus, who is revealed in us, our hope of glory; this is he that hath told us all that ever we have done: is not this the very Christ, who was in the beginning with God, whose day *Abraham* saw, whom the professing Jews (when made manifest) who had the Scriptures of the Prophets (who prophesied of him) read every Sabbath day, yet their voices they knew not, but crucified the Lord of Life, and put him to open shame, as it is at this day; *Him hath God raised, and given him a name above every name, that at the name of Jesus every knee should bow*; this is he whom we bear testimony to, *Christ Jesus the same yesterday, to day and for ever*; therefore take heed least ye be found fighters against God, and no longer believe lyes, but cast out the lyar from amongst you, for the lyar is of the Devil, and whilst you join with him, you are one with him, and must partake of his plagues. Therefore hear and fear before the Lord, for the *Lord will rain snares upon the wicked, and pour out shame and contempt upon his adversaries*; and go on speedily with your promise which you have promised the Lord in your Epistle, That *you will cast out sin or sinners out of the house of God*, so may the Lord have a Church free from sin upon the earth, for he is come whose right it is, and the Kingdom and the Government shall be his, who will rule the Heathen with a rod of iron, and break them in pieces like a Potters vessel. And now have I eased my spirit, and cleared my conscience towards you, whether you will hear or forbear, and the Lord will be clear of you, when he cometh in ten thousands of his Saints to execute the judgements written; *this honour hath all the saints.*

From

From him who was once owned as a Brother amongst you,
and since owned a brother by you, whilst walking in the va-
nity of my mind running to the same excess of riot with you;
but since the Lord in mercy visited me, and called me out of
darkness, into his marvellous light, I have been hated and
despightfully used by some of you, who am known to many
of you by the name of,

I. C.

v-15-10 m. 59

FINIS.

W. L. S.